July 1
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*When the Saviour shall appear we shall see him as he is. We shall see that he is a man like ourselves.*" DOCTRINE AND COVENANTS 130: 1.

No. 26, Vol. 88 | Thursday, July 1, 1926 | Price One Penny

RECOMPENSE FOR RIGHTEOUSNESS*

ELDER GEORGE F. RICHARDS

OF THE COUNCIL OF THE TWELVE

ON OCCASIONS OF THIS CHARACTER there is an obligation resting upon each member of the Church present, perhaps the greatest responsibility is upon those who are called upon to instruct the people.

We all have need of the help our Lord so generously gives, when sought after in the way that He has appointed. Our singers need help that they may have control of their voices, that they may have the spirit of these hymns and songs which are sung, that the song may be as a prayer unto the Lord, that it may be an acceptable feature of our worship, and be answered with blessing upon our heads, and that they may be able, not only to be heard, but to be understood. The individuals who pray need help that they may be able to voice the sentiments and feelings of the members of the congregation, for they are not offering an individual prayer, but a prayer for the whole people, expressive of their thoughts and feelings. The speaker needs that help, which the Saints can give by their prayers of faith. The Lord has said that the prayer of a righteous man availeth much with the Lord. This being the case, the prayer, silent and secret though it be, of many faithful men and women is sure to avail more with the Lord; and if we all do our duty in the spirit of worship when we come together on such occasions, our worship will not only be approved of the Lord, but will be sanctified to our blessing and salvation.

*Address delivered at the closing session of the Ninety-sixth annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1926.

THE SPIRIT OF GOD, THE SOUL OF THE CHURCH

The Apostle Paul in an epistle to the Corinthians made comparison of the Church and the offices thereof with the human body, and made the declaration that one member could not say to another: "I have no need of thee", for all the members are necessary. Notwithstanding the perfection of this organism of man which God has created, there is something within, that is the spirit; and if it were lacking this body would be as the dust of the earth, there would be no virtue in it. And so it is with the Church of Christ and the officers therein. But for the Spirit of God, which is the very soul of the Church, of our religion, of "Mormonism", it would be powerless to accomplish its destiny in the earth. There is in this thing called "Mormonism" a spirit, a spiritual life, and I fear that many of us have not found it. I fear that we are too mechanical in our prayers, in our worship and in our service of God. When this spirit is upon us we feel the truth and see the beauty of the Gospel which we have received. Our souls are lighted up by it and we have the spirit of testimony and a knowledge of the truth. It is the spirit of revelation, it is the spirit by which the Church and kingdom of God has been set up and by which the work has been conducted up to the present time. We can have this spirit with us and have its manifestation if we will live for it, my brethren and sisters. We must make these tabernacles of ours, which are the temples of God, fit to receive the Holy Ghost that He may dwell within us, that we may be inspired by Him in that which we have to do in life, to see aright, to feel aright, and to act aright, that our administrations and our lives may be acceptable unto God. We cannot do this work assigned to us, we cannot live our religion acceptably to the Lord, without His help.

THE SPIRIT COMES TO THOSE WHO ARE WILLING

If we obtain His help it must be through His Holy Spirit, and if we would have that Spirit we must live for it holy lives, being altogether worthy in the sight of the Lord; then we must have a willing spirit, willing to receive that which the Lord has to give us, willing to give that which the Lord desires at our hands, whether it be our time, our talents, our means or our lives, we must have that willingness of spirit that we will place all upon the altar to be used by the Lord for the accomplishment of His purpose, the saving of the souls of His children. We must recognise that authority which the Lord has placed here in the earth, in His Church, for He has said: "Whether by my own voice, or by the voice of my servants, it is the same." So, when a call is made upon us by those who are in authority, we should regard it as a call from the Lord, and never refuse to accept that call, no matter what of sacrifice it may entail. We should

receive these things with grateful hearts, having that faith and trust in God that it will mean to us honour and glory in the life to come, which it certainly will if we magnify these callings and the work which is assigned to us. We are here to learn what the will of God is concerning us and to do His will, walking in the footsteps of our Saviour, even in the light as He was in the light, that we may receive a fulfilment of the promise that we shall have fellowship one with another in His kingdom, and that the blood of Jesus Christ shall cleanse us from all sin.

PRAISE THE LORD IN PRAYER FOR OPPORTUNITY AND BLESSING

I have been greatly edified and blessed in this conference. I have enjoyed the inspiring songs, so beautifully rendered, and particularly the song, "Beautiful Zion For Me." My soul went out in rejoicing and thanksgiving before the Lord that my lot is cast with the Latter-day Saints in Zion, that I have membership in the Church and kingdom of God here upon the earth, that I have the fellowship of the Saints, their love and confidence and association, that I have a portion of the authority of the Lord and have been honoured with the privilege to minister for Him in this great ministry in the earth; for His sustaining hand and power have been with me in my ministry, notwithstanding my weaknesses and personal inability. May the name of the Lord be praised forever.

My attendance at the meetings of this conference have had the effect of bringing me to appreciate, it seems to me, more than ever before, the blessings of the Lord unto me and unto His people. I love the Latter-day Saints. I desire to see the blessings of God poured out upon them, the blessings of heaven and the blessings of earth, and I desire to see this people faithful in keeping the commandments of the Lord and in doing His will. Brethren and sisters, if we appreciate the great blessings that have come to us through the Gospel, let us never forget our obligation to render thanksgiving to our Father in heaven for them, in the name of Jesus Christ. Morning and night is not too often. It was not too often when I was a child at my mother's knee. I have never felt less the need of prayer than at that time. As obligations have come to me, and as I have been made to appreciate more the blessings of the Lord, I have felt more the need of prayer, and I have constantly and fervently prayed unto Him in praise and thanksgiving; and, realising my dependence and my weakness, I have pleaded with Him for mercy, forgiveness and for spiritual guidance. The Lord has been very good to me, and I feel sure you feel the same, brethren and sisters, that He has been good to you.

OTHER WAYS THAN PRAYER TO MANIFEST APPRECIATION

Now let me say, it is not sufficient that we pray to the Lord

often in thanksgiving for the blessings. There are other ways in which we can manifest our appreciation. If we appreciate what the Lord has done for us, we will love Him and the greater our appreciation of these blessings the greater will be our love, and the Lord has said: "If ye love me, keep my commandments", and thereby does He know whether we love Him, if we keep His commandments. He has said: "If a man love me, he will keep my words." He has given us His words through His servants. President Heber J. Grant has referred to the Word of Wisdom as the word of God, which it is. Now the Lord says: "If ye love me, keep my commandments. If a man love me, he will keep my words." Some people say: "But the Word of Wisdom is not a commandment." If the Lord has commanded that I love Him with all my heart, with all my soul, with all my might, and then has said that if I love Him I will keep His words, therein is a commandment to me that I keep the Word of Wisdom. Regard it as you will, to me it is sufficient to know that it is the mind and will of God. That is what we are here for, my brethren and sisters, to learn His mind and will and then with His help to do it at whatever cost it may entail.

TESTIMONY

I know that this is God's work, I am thankful for it; I know that President Heber J. Grant is the mouthpiece of God unto this people at this time, and I know that he has the inspiration of his calling. I know that this work is progressing as it has under administrations of the Church which have gone before; and I know there will be no dearth of interest on the part of the Latter-day Saints in helping to carry on this work. I am assured of its triumph. I have no fear of future embarrassment, of being found in a mistaken condition. I know, and thank God for this testimony, that this is His work, that He is at the helm, and that it will triumph. This is my testimony, which I bear to you, in the name of Jesus Christ. Amen.

PRIESTHOOD AND SERVICE*

ELDER HYRUM G. SMITH

PRESIDING PATRIARCH OF THE CHURCH

I HAVE HAD opportunity to visit the stakes of Zion where we have recently held Priesthood conventions and conferences with the membership of the Church, and I think of all the quarterly conferences that we hold with the stakes of Zion I have

*Address delivered at the third session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1926.

enjoyed most the work of the Priesthood. I have been greatly pleased, as have many of the parents of the Church, to see the young men of Zion stand up and in a public place declare their appreciation for the power of God that has been given unto them. With my brother who has just spoken, I, too, am impressed with the thought that it is a wonderful sensation to discover in ourselves a power which comes from above; and the only way to discover that power is to use it, when it is given to us. It sometimes takes a little courage on the part of young men in the Church, as well as some of the elderly men also, to go forward and use their powers which the Lord has given them, but unless we do use and magnify them I am impressed that they will be of little or no value to us. It is a wonderful sensation to witness in yourselves the power of God, the power to do and say things that are beyond your own physical and mental strength. I heard a very splendid lecture the other evening by one of our educators and doctors in speaking of some of the gifted men of the nation, in their efforts to bring to light the truth. He said that it was probably their imagination that places them in the lead in bringing to the world the things which they were permitted to do; but I have been willing to grant just a little further blessing to these men, because I believe that they are possessed of a power that is just a little beyond their imagination, even though that may be keen and brilliant; because I believe that our Father in heaven inspires men who are honest in heart and who are seeking after truth, and that He blesses them with gifts that make men more powerful and useful than those of ordinary intelligence, or brilliant imagination. It occurs to me that the joy that comes to men through using their gifts is somewhat comparable to the feeling that impresses men when they are moved upon by the power of God while functioning in His work, even under the influence of the Holy Spirit, by the power of the holy Priesthood. In my mind one of the greatest blessings that can come to a man is to function in the holy Priesthood, to fulfil his duty in assisting to bring about the purposes of the Lord in the earth.

The Gospel of Jesus Christ, we understand, is for all people who will obey its teachings, who will hearken and who will study and practise the laws of truth, which have been taught to the world. The Master Himself taught His disciples in one particular passage of the Scriptnre:

> Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

When men and women take advantage of their opportunities to use the light and knowledge which comes to them, then they enjoy the blessings, because the Lord has been merciful unto

them; those who obey His commandments He has remembered with the power that has strengthened them against doubt and discouragement and against the attempts of the adversary to place barriers in their pathway. Just in my brief experience in the work of the Lord I have discovered, to my great satisfaction, that those who are willing to seek and to learn and to take advantage of their opportunities are the ones to whom the Lord is very merciful, and whom he will strengthen against the temptations from the adversary to place barriers in their pathway. I believe it possible for a greater number of the children of men to receive important powers and blessings, which God has in store for them, than are enjoying them at the present day. The Lord has been kind in establishing His work in the earth where men and women have taken advantage of their opportunities and have in a way cultivated their talents and have prepared themselves to teach God's truth, which is His Gospel, which has been revealed to the earth in its plainness, in its fulness, in our own language; it has been taught in nearly all the languages of the world. So I have been constrained to believe that the Lord has been very kind to His children. It is my humble desire to express the wish that all who desire to teach the truth may have occasion to do so, by taking advantage of their opportunities to further cultivate their gifts and talents in preparation to stand upon the towers of Zion as watchmen, as teachers, as defenders of God's work in all of its departments; for I want to testify, my brethren and sisters, that this is a day when the Lord has required of you and me that we be prepared to defend His work, to teach it by precept and by example, wherever it may be our lot to labour. I pray that the spirit of defense may be upon us all, that the spirit to avoid the conditions of the world, the spirit to live so that we may walk in the narrow way, which leadeth to life, instead of the easy, forgetful, disobedient way, perhaps, that leadeth through that broad gate to the way of destruction; and in humility, as a servant of the Lord, I leave in this conference, and in the Church to-day, with the leaders thereof, and with the membership thereof, the blessings of the Lord, that the spirit of discernment, that the spirit of teachership, the spirit of true defense, may be in our hearts and with us all in our homes and in our work, both in temporal and spiritual affairs, in the name of Jesus Christ. Amen.

As reward for righteous living is to be proportionate to deserts, so punishment for sin must be graded according to the offense. The purpose of punishment is disciplinary, reformatory, and in support of justice. God's mercy is as truly manifest in the expiatory suffering, which He allows, as in the endless joys of salvation, which He bestows.—J. E. T.

GOSPEL TEACHINGS*

Religious Liberty

Free agency is the inherent right of man. Though divine statutes have been given with penalties attached for infraction and blessings promised for compliance, the choice to obey or transgress is vested in the individual. Fully cognizant of the decree "Thou shalt have no other gods before me" mortals may seek after strange deities, become engrossed in idolatry, or establish human institutions devoid of godliness; their's is the liberty so to do. The segregation of those who have utilized their agency for righteousness and those who have done otherwise will occur at the time of judgment.

When Adam partook of the forbidden fruit he exercised his agency. The Lord said: "Behold, I gave unto him that he should be an agent unto himself." Book of Mormon doctrine affirms:

> Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.—Book of Mormon 2 Nephi 2: 27.

Our eleventh Article of Faith reads:

> We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

Religious Conditions Prior to the Coming of Christ. Members of the human race have been prone to idolatry from the early ages. Even the covenant people, Israel, bowed down to the strange gods of the heathen, when left without the guidance of their prophets. No authentic secular history of the world is available until about seven centuries B. C., when practically all peoples were under the dominion of pagan Rome. Virtually every nation and community and, often, even the family, worshiped its own particular deity. The Jews alone, and they were more or less under the influence of paganism, worshiped the living God—Jehovah. They, too, though outwardly observing the law of Moses, were divided into numerous sects and parties, each having departed far from the spirit and intent of its teachings. Rome offered no objections to the worship of these divers gods so long as the people appeared satisfied and conformed on public occasions to established customs.

(*Continued on page 414*)

*This article is for use in the course of study of the Relief Societies on the second meeting night in July.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 1, 1926

EDITORIAL

A RETROSPECT OF A GRIM TRAGEDY

Upon opening Volume V of the *Star*, published in Liverpool in the years 1844-45, one is first attracted by the Editorial Preface, which reads:

In presenting to the public the fifth volume of the *Millennial Star*, we feel a great pleasure in the completion of the same, notwithstanding the melancholy and tragic details which occupy a portion of its pages; and we feel assured by the Spirit of the Lord that the things therein recorded will not be forgotten, when evidence shall be brought forth in condemnation of the wicked, and in justification of those, who, amidst thraldom and persecution, have endured even unto the end. . . .

Were the reader not familiar with dates and Church history he would wonder at the doleful tone of these introductory remarks. As the pages slip between the fingers in further perusal many thoughts are aroused by the doctrinal discourses, a continued history of the Prophet Joseph, recent greetings from Zion with the names of Presidents Joseph and Hyrum Smith appended, poetry that now occupies prominent place in the hymnology of the Latter-day Saints, editorials pithy with doctrine and admonition and outspoken in defense of the faith and the Saints.

The passive examination of the reader assumes, of a sudden, surprise and closest scrutiny, when the sable embellishment of a "Supplement to the *Millennial Star*, August, 1844" summons his attention. Are these black lines, glaring and four-square on the pages, indicatory of what was referred to in the preface? One reads:

Beloved Saints—In a strange and melancholy garb, we have been led this month to print a supplement to the *Star*.

But why these tokens of woe and mourning? Will it be believed in the face of high heaven, in the present age, that men are required to seal their testimony with their blood? Yes, such is the fact. The Prophet of the Lord in the last days, together with his brother Hyrum, have been *Murdered*—basely, dastardly murdered—in prison, with the pledged faith of a state of the American union for their protection.

But can it be; is it not a dream—a phantasy of the brain? The land of freedom, boasted freedom, and of equal rights, stained with the blood of martyrs to the principles of the Gospel of Christ! "The land of the brave, and the home of the free"—the country that has presented herself as the asylum of the oppressed—as a welcome refuge for the sufferers for

conscience' sake, become the altar of sacrifice of the servants of God, by the cruel hands of a bloodthirsty mob!

Incidents leading up to the martyrdom of Joseph and Hyrum Smith had their inception in the restoration of the Gospel and the youthful Joseph's claims respecting divine revelations connected therewith. Bitter and relentless persecution followed the Church organisation and its adherents as a spectre from the beginning. Many times was the Prophet arraigned before the bar to answer malicious and false charges, and each time justice prevailed in unconditional acquittal.

The tenseness and gravity of the conditions under which the Saints were living, most of them at Nauvoo, Illinois, were aggravated beyond mortal endurance by the publication of scurrilous and libelous articles appearing in a newspaper calling itself *The Nauvoo Expositor*. The paper was declared a public nuisance and was officially suppressed, after one issue had been printed.

The incensed apostates who had published the sheet of abuse, by canard and prevarication incited the ire of mobocrats in Carthage, Nauvoo and vicinity, who made life almost unbearable for many of the Saints in outlying districts, many of whom fled to Nauvoo for safety.

Governor Ford of Illinois requested the Prophet to come to Carthage for trial relating to the suppressing of the *Expositor* and to guarantee that the gathering Saints were willing to comply with the course of the law. It was prayerfully decided that it would be unwise and dangerous for Joseph Smith to go to Carthage at that time, and the Prophet and Hyrum made preparations to start for the West, whither an asylum of peace and safety lay. Innuendoes of desertion and unfaithfulness brought them speedily back from the western shores of the Mississippi, and the Carthage jail was soon graced by their incarceration.

Joseph had prophetically uttered on the journey toward Carthage the memorable words:

I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. I shall die innocent, and it shall yet be said of me, "He was murdered in cold blood."

The actual assassination is thus described vividly and without gloss in Volume V of *The Times and Seasons*, a Church magazine of the time:

About six o'clock in the afternoon [June 27th, 1844] the guard was surprised by an armed mob of from 150 to 250, painted red, black and yellow, which surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held, "in durance vile", to answer to the laws of Illinois; under solemn pledge of the faith of the State, by Gov. Ford, that they would be protected! but the mob ruled!! They fell as Martyrs amid this tornado of lead, each receiving four

bullets! John Taylor was wounded by four bullets in his limbs, but not seriously. Thus perishes the hope of the law; thus vanishes the plighted faith of the State; thus the blood of innocence stains the constituted authorities of the United States; and thus have two among the most noble martyrs since the slaughter of Abel sealed the truth of their divine mission by being shot by a mob for their religion!

There is evidence of the divinity of a cause in martyrdom. According to the Lord Jesus "Greater love hath no man than this, that a man lay down his life for his friends." The testimony sealed with the best blood of the twentieth century stands today; the gospel standard high is raised and its folds of righteousness glitter in the sunlight of divine guidance. We sing:

Hail to the Prophet, ascended to heaven!
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren;
Death cannot conquer the hero again.

JAMES K. KNUDSON

OUR SPRING CONFERENCES

THE SEMI-ANNUAL CONFERENCES of the several component districts of the British Mission, fifteen in all, were brought to a finish on Sunday, June 13th, by the holding of the district conference in Nottingham. This particular conference had been scheduled for May 9th, but a postponement was found necessary because of the impaired transportation service due to the Great Strike. With this exception the conferences have been held on the dates first specified, beginning with Sunday, February 28th.

Conferences figure prominently in the activities of the Church, and possess a distinctive character. The several meetings comprised in any one of the appointed conferences include religious services in the specific sense, and what may be called business sessions, though even these have to do with the conduct of religious affairs. In fact every activity of the Church is of a religious nature.

Aside from the three general or public meetings held in connection with each district conference, there are gatherings of officers and teachers as well as meetings especially devoted to the work of the auxiliary organisations, comprising the Relief Society, the Sunday Schools, and the Mutual Improvement Associations. Beside all these there is the Missionary meeting, at which the Conference President and all the Traveling Elders of the district report their labours in detail, submit for consideration such questions of importance as have arisen in their course of work, and receive counsel and instruction from the Mission President and his associates or representatives.

The conferences of the season just closed have been particularly

impressive and inspiring, both in the general and the special meetings. Missionaries and local officers have manifested their zeal for the work of the Church, and have proclaimed anew their individual testimonies concerning the actuality of the restoration of the Gospel of Jesus Christ in these latter days, and in the re-establishment of the Church of Jesus Christ upon the earth in accordance with prophetic promise and assurance.

A pleasing feature, incidental but important, is the general publicity given to the proceedings of our conferences through the Press. In many instances during the conference period, representatives of the leading newspapers published in the respective towns or cities have been in attendance at our services; and, without exception, the newspapers have given fair and well pointed accounts of the proceedings.

We feel that the past conference season will be remembered by missionaries and resident members as a period of rejoicing, spiritual uplift, encouragement in the duties of everyday life, and of divine blessing.

We recognise no vacation or holiday time in Church duties; and it is confidently hoped that during the current summer the Church in these lands will be strengthened by the continued and devoted efforts of members and officers. Announcements of the Fall conferences will be made in due time.

A BRITISH AUTHOR IN UTAH

Captain Gilbert Frankau, well known throughout Great Britain and internationally as an eminent man of letters, prominent as a newspaper correspondent, magazine writer, and the author of many books, addressed a congregation of several thousands in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, May 23, 1926. The occasion was that of the usual Sabbath service, and the distinguished visitor spoke by invitation, following an impressive discourse by Dr. Frederick J. Pack of the University of Utah. The Captain's thoughtful and pointed remarks were reported as follows:

"I am not of your faith, I am not of your country. I am of the Church of England, but my religious beliefs I do not precisely know. They are vague, shadowy. I confess here that I have not that robust faith in a single creed which inspires your Church.

"Yesterday I stood upon a slope of your hills by that granite pillar with its legend, 'This is the place!' and as I looked down from that pillar across this leafy city of yours and outward to your lake, shimmering like silver under the sun, it seemed to me that whatever creed had inspired those first one hundred and forty-seven who came thirteen hundred miles across the flats and the desert—I say it came to me that whatever their creed was,

whatever their inspiration, it was a great inspiration, and that it had proved itself in all those things which were spread before my sight.

"Because, if I have any belief in creedal things it is the belief that the material and the spiritual must always march hand in hand. I should never hold any belief in a faith which preached the necessity of misery. I cannot look to-day, as some of our intellectuals are looking, towards Russia for any salvation. It seems to me that salvation lies in that individual effort, made co-operative, fine and benevolent, of which I have just heard your preacher talk this afternoon.

A GREAT BOND

"As I said just now, I am not of your nation. Yet somehow I doubt whether those words of mine are quite true, because when I studied your history last night, when I traced the origin of the great men and of the great women who have made this valley, which was once desolate, a valley of civilisation, a valley of happiness and a valley of health, it came to me that most of those men were nourished in the same ideals in which I have been nourished, and made strong by that great bond which we cannot call any longer a bond of Anglo-Saxondom, but a bond of Englishry; a bond which, as I go farther and farther into this great land of yours, seems to me the only material and spiritual bond from which this labouring planet can hope for happiness in the years to come. I would not have spoken to you this afternoon, I would not have trespassed into this pulpit, were not that my fervent and strong belief.

"I have seen war as perhaps not many here have seen it. I have seen all its horrors, all its finenesses, all its heroism, all its terrible beauties, and all the horrors of its death, and I think—perhaps because this is my function in life—that I have penetrated a little into war's causes, into those causes which, believe me, are just as strong in this world of ours to-day as ever they were. For, if I have any belief, this is one of them: I believe that all wars and all false doctrines and all false creeds spring from the same source, from the source of Diabolus, the evil one.

THIS ONE WORD

"I do not pretend to know who that evil one is or what he is, or why he should exist; but as a thinking man, I cannot but look about this earth to-day and see this diabolic spirit still moving about it, still stirring in it, still wilful for death and for destruction and for misery. That is why, wheresoever I go about our British Empire or in my own land, I preach this one word: Let the English-speaking peoples be strong; let them be resolute for justice; let them combine wheresoever they be, not for material advancement but for spiritual good; and let them always be pre-

pared, whatsoever the soft hearted and the faint hearted may think about it, let them always be prepared for the eventuality of war; because if we, the English-speaking races, are prepared for that eventuality, and are strong and just, and are fine and ideal in our thoughts, then I say that we, and we alone, can prevent war, and that by preventing war we do that work which is God's work, and I care not which God he be, upon this wonderful world in which we live and have our being and our thoughts and our livelihoods to-day. I thank you."

President Anthony W. Ivins, of the First Presidency of the Church, followed the brief address of Captain Frankau with this explanatory and descriptive comment:

"The services this afternoon, my brethren and sisters, have been characteristic of the Church of Jesus Christ of Latter-day Saints, commonly known as the 'Mormon' Church. The men who have participated in them had no knowledge yesterday that they would be invited to take part in the afternoon's proceedings. Elder Pack is a professor of geology, with a doctor's degree, engaged as an instructor in this particular science. The men who have been asked to offer the prayers to our Father are lay-members of the Church, with no prior notice that they would be requested to participate. And so the Church of Christ as it has been organised is one in which all of its members participate and, added to that is the participation of other thoughtful men who may be among us, as Captain Frankau is this afternoon. I ask you if anywhere else in the world you can find a more democratic organisation?"

GOSPEL TEACHINGS

(*Concluded from page 407*)

The Struggle for Religious Liberty During the First Three Centuries A. D. Such was the condition of the religions world when Christ came to the earth, bringing His Gospel of salvation, love and good will. Then as now the Gospel of Christ inculcated in its adherents faith and unity, with a fixed sincerity of purpose to obey its precepts at whatever cost.

Rome, seeing with what ardour the followers of the Nazarene sought to promulgate their faith and recognising an accompanying power that she had not before witnessed, viewed with alarm the growth of new doctrines, and permitted her provincial rulers to wage a bitter war of extermination, until hosts of valiant Christians were either slain or banished. False teachers insidiously undermined the principles of Christ, and finally the authority of the holy Priesthood ceased on earth.

Religious Liberty to Christians Under Constantine. In

the year 312 A.D. Constantine, Emperor of Rome, professed a belief in Christianity. Under his regime Christianity grew in popularity and reputation but lost in character. Pagan pomp and ceremony were adopted. Instead of love, charity, long-suffering and freedom in worship, which the early Christians taught, the very opposites of these virtues were maintained. Under Constantine and succeeding pseudo-Christian emperors the church became intolerant in its administrations to the extent of forbidding pagan adherents to gather for worship either in public or private. Persecution of pagans raged with the zeal that had before characterised that to which the Christians had been subjected.

The Middle Ages. Then followed what are known as the Dark Ages, running down to the latter part of the fifteenth century. The whole of western Europe was governed by the iron hand of a godless and tyrannical theocracy. Ignorance and superstition reigned: the whole earth was enveloped in spiritual darkness, as foretold by seers and prophets of yore, Isaiah for example: "For, behold, the darkness shall cover the earth, and gross darkness the people."

The Crusades. For centuries the Christians of western Europe made pilgrimages to the Holy Land to visit the sacred places of the Lord's ministry. In the eighth century the Holy Land fell into the hands of the Mussulmans, who opposed the Christians. Revolt against the conquerors took root in the hearts of the Christian nations, stimulated by the zeal of Peter the Hermit and others. The Crusades were inaugurated and throughout the tenth, eleventh and twelfth centuries great armies gathered in different parts of Europe and marched at intervals to the Holy Land to redeem by force the sacred places. The Crusades were also a factor in breaking up the old feudal systems, in awakening independent thought and creating a desire for increased knowledge.

Hope Renewed. On June 15, 1215, the Magna Charta, considered to be the foundation of English liberty, was signed by King John at Runnymede. In the fifteenth century the art of printing was invented. About the same time the Puritans refused to conform to the liturgy and discipline of the Church of England. The sixteenth century marked the beginning of religious tolerance in modern Europe. A struggle between Catholics and Protestants resulted in the Emperor, Charles V of Germany, being forced to sign a treaty giving to the Protestants religious liberty. To supplement these epoch-making events a new world (the Americas) had been discovered. Men's hearts and minds began to expand. Accordingly the Puritans, finding no place in the old world where they could live in conformity with their religious convictions, embarked on the *Mayflower*, with the express purpose of finding a place where they could worship

God according to the dictates of their own conscience. On landing in America they "covenanted together to live in peace and harmony, with equal rights to all, obedient to just laws made for the common good." In fulfilment of prophecy and by the will of the Lord, religious liberty was brought about on the Western Hemisphere.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.—Book of Mormon 2 Nephi 10: 11.

Therefore, it is not right that any man should be in bondage to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—Doctrine and Covenants 101: 79, 80.

THE RESTORATION. In the land governed by this inspired Constitution the Gospel of Jesus Christ was restored, the gospel of free agency, the gospel of liberty with all the gifts, powers and blessings of former days. The Latter-day Saints are heirs to the great blessing of liberty. It has come to them through the struggle of the ages and the mercy of God. If they will be faithful and hearken to the counsels of the servants of the Lord they shall be free from sin; they shall know the truth, and the truth shall make them free.

DISCUSSION

1. Define free agency.
2. What were the religious conditions prior to the coming of Christ?
3. What attitude did Rome assume toward these conditions?
4. Tell something of Constantine's administration. (See "End of Pagan Persecution" in *The Great Apostasy* by Talmage).
5. Why are the Middle Ages referred to as the Dark Ages?
6. What agencies were working during those centuries toward religious liberty?

FROM THE MISSION FIELD

Releases and Departures—The following missionaries have been honourably released from their labours in the British Mission to return to their homes in America: Elder Melvin W. Grant, who has laboured as a Traveling Elder in the Welsh and Birmingham Conferences; Elder J. Earl Stuart, who has laboured as a Traveling Elder in the Scottish and Newcastle Conferences; Elder Charles J. Ford, who has laboured as Traveling Elder in the Birmingham Conference and as President of the Ulster Conference; Sister Elizabeth W. Ford, who has performed missionary service in the Birmingham and Ulster Conferences. Brother and Sister Ford were also accompanied by their son Leslie A. Ford.

Elders Grant, Ford, Sister Ford and son Leslie sailed from Liverpool on June 25th by the steamship *Montclare*; Elder Stuart left from Greenock, Scotland, on June 26th by the same vessel.

Doings in the Conferences: *Hull*—Baptismal services were held in the York Branch on June 14th and at Cleethorpes on June 17th. At York Elder Norval G. Taylor administered the water ordinance to one person, who was confirmed the same day by Elder Albert B. Carr. At Cleethorpes one person was baptized by Elder Alma A. Timpson and confirmed by Elder Richard D. Hooper immediately following baptism.

Scottish—At a baptismal service held at Glasgow, June 17th, five persons complied with the initiatory ordinances necessary to membership in the Church of Jesus Christ of Latter-day Saints. The baptisms were administered by President Reed E. Callister, and the confirmations, by Elders William Cooke, J. Earl Stuart and George A. Adamson, immediately followed.

Birmingham—One honest soul rendered obedience to the ordinance of baptism, administered by Elder Melvin W. Grant, and the laying on of hands by Elder Cleston H. Rigby, at the Handsworth Chapel, June 11th. A farewell social was tendered Elder Melvin W. Grant in the Handsworth Branch on June 18th.

DEATHS

HORNE—Brother Thomas Horne of the Nuneaton Branch, Birmingham Conference, died on June 10th. Brother Horne was baptized on May 14, 1911. Funeral services were held on June 15th; President J. Forest Wood dedicated the grave.

TOYE—Funeral services were held on June 12th for Sister Maude Ellen Toye, who passed away on June 7th. President J. Forest Wood presided and the grave was dedicated by Elder George C. Mann.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN